

זכור את יום השבת לקדשו.
ששת ימים תעבד ועשית כל,
מלאכתך
ויום השביעי שבת לה'

SHABBAT LASHEM

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בס"ד



FULFILLING OUR AVODAH

DARCEY WALTERS
SHEVET OROT

As we are about to enter into the joyous holiday of *Sukkot*, it's important to understand that *Sukkot* causes us to think about our permanent dwelling, the *sukkah*, and life on earth. We read the book of *Kohelet*, an unfolding conversation on the meaning of human life, focussing on man's influence, material wealth and doing right in this world. With that in mind, it's important we remember our *avodah*, our why, and that we must grow as individuals.

Rav Joseph B Soloveitchik, in his essay "The Community", indicates how man/woman was created because each individual possesses something unique and rare which is unknown to others. Each of us has our own individual message to communicate to this world and we all have our own unique *avodah*. What we must do is find and fulfill that *avodah* as individuals, and bring it to the *klal*, the community, so that we can fulfill our being. We all study different things, we like to learn different pieces of Torah, we have different jobs, and like to read different genres; the list goes on. This unique self is something we must bring to the people, pass onto the next gen-

eration, and also inspire both ourselves and others. We are all unique, and we should set our hearts on what is for us, and what will allow us to reach the greatest heights within society and within our *avodat Hashem*.

Additionally, in the *Gemara*, Rav (in accordance with a statement of Rabbi Yehuda Ha-Nasi) says that a person should always learn Torah from a place in the Torah that their heart desires (*Avodah Zara* 19a). This specific *sugya* connects with parashat *Ha'azinu*. The parasha outlines the qualities of Moshe Rabbeinu, who was notable, unique and, as a teacher, he made Torah his own. Whether it is through our learning or our teaching, there is a place for us all when it comes to Torah, just like there is with our *avodah*. There is a place for us to make Torah our own based on the fact we have our own individual message to communicate in this world within our lives.

As Rabbi Sacks says, *Kohelet* finds life short. We also dwell in the *sukkah* temporarily; thus every moment is important. We must take these messages about finding ourselves, our being and our place in this world and within Torah and utilise them as we strive to be the best we can be, and make a mark on this world and the community.

DARCEY IS IN SHEVET OROT AND IS A PARTICIPANT ON LILMOD UL'LAMED

London	In 18:10 Out 19:09	Oxford	In 18:17 Out 19:17	Leeds	In 18:16 Out 19:19
Manchester	In 18:19 Out 19:21	Bristol	In 18:22 Out 19:22	Liverpool	In 18:22 Out 19:24
Cambridge	In 18:11 Out 19:12	Birmingham	In 18:19 Out 19:20	Thaxted	In 18:10 Out 19:11
Brighton	In 18:13 Out 19:13	Nottingham	In 18:15 Out 19:17	Jerusalem	In 17:41 Out 18:52

SHALIACH'S CORNER: TESHUVA WITH RAV AVICHAJ PART FOUR



'Never were there better days to *Am Yisrael* than the 15th of *Av* and *Yom Kippur*' – that is what we are taught by *Chazal* in the *Mishna (Ta'anit 4:8)*. When I go through *Yom Kippur* and its predecessors in my thoughts, sometimes it doesn't feel that *Chazal* got it

right. Are they serious? Is this what one of the two happiest days in the Jewish calendar looks like? We all know the unpleasant feelings that accompany any process of *Cheshbon Nefesh*, taking account. I don't think many people would put it on the "fun to do" list. So what do *Chazal* want to tell us? What do they see that I'm missing?

I think the lesson *Chazal* want to teach us is that if at the end of the *teshuvah* process there isn't joy and happiness, then we haven't finished yet, or something went wrong along the way. There have been many times in my life where I've been stuck on something, and we all know the frustration when we try something and it doesn't work; be that putting something together, not understanding something or anything else. And then, after a lot of agony, it suddenly hits us- the solution. The answer to our problem.

Now, we have two ways to address this new situation. On the one hand, we can settle with the current status. I don't have a problem anymore; the solution has been found. On the other hand, I can utilise the solution to get better, progress and thrive. If I didn't understand something, I can find out what stopped me and how to get around it next time. If it was a technical block, I can teach myself the specific explanation so that I don't get stuck

again.

The difference between the two ways is: "Who am I at the end?" With the first person, nothing changed with him or her. They are the same. Granted, right now they don't have a problem, but that is it. The change occurred outside of them and wasn't an inner change. The second person, on the other hand, is not the same one starting the story. He or she has changed, now a more complete person, taking something from the process and acquiring utilities for him or herself. These capabilities wouldn't have found their way to them if no problem occurred in the first place.

This is exactly the process of *teshuvah*.

Rav Kook writes (*Orot HaTeshuva* chapter 16, letter 7) that *teshuvah* produces two feelings with us. One is anxiety and grief about the sins. But the second

is happiness and a feeling of confidence, which is revealed because of the *teshuvah* one did. Rambam (*Hilchot Teshuva 2:4*) describes one who does *teshuvah* as "like a new person," a new creature. If we use these days only to fix our problems, but not to use the solutions to change ourselves, to become better and stronger, then we have missed the main part.

When *teshuvah* is done correctly, that is what allows us to thrive.

And that is why right after *Yom Kippur* we move onto *Sukkot*, one of the only days of the year on which we have an explicit order to be happy. *Yom Kippur* is a *yom tov* because we are becoming a better version of ourselves, which leads to the happiest days of the year when we can celebrate all our achievements from the high holy days.

RAV AVICHAJ GOODMAN IS IN SHEVET NETZACH AND IS THE NEW RAV SHALIACH OF BNEI AKIVA.

WHEN DONE CORRECTLY, TESHUVA PRODUCES HAPPINESS AND A FEELING OF CONFIDENCE... WE BECOME LIKE A NEW CREATION

MEET THE NIVCHARIM



NAME: Joel Kaufmann

WHAT ARE YOU DOING THIS YEAR?
Studying in London

FAVOURITE BA MEMORY?

When Gidon Schwartz shaved his beard & the shaver broke halfway

MESSAGE JOEL: 07473433320

FAVOURITE RUACH SONG?
Birkat Hamazon



MEET THE NIVCHARIM



NAME: Tamara Kay

WHAT ARE YOU DOING THIS YEAR?
Studying at Aston University

FAVOURITE BA MEMORY?

Being a Madricha on Gimmel Machane 5782

MESSAGE TAMARA: 07516557101

FAVOURITE RUACH SONG?
Anachnu Baderech



MEET THE NIVCHARIM



NAME: Shira Neville

WHAT ARE YOU DOING THIS YEAR?
Studying at UCL

FAVOURITE BA MEMORY?

Torani

MESSAGE SHIRA: 07999410908

FAVOURITE RUACH SONG?
'We believe in the Torah'



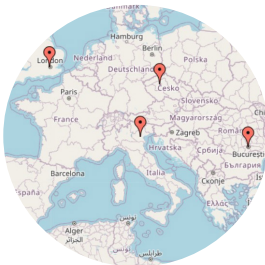
TORAH FROM AROUND THE WORLD

SHADAL | YAHRZEIT 10TH TISHREI

This week we take a break from jet-setting around the globe as we're interrailling from Romania to Italy - and it's going to be a long ride. Leaving from the Bucharest Gara de Nord, it's an overnight train to Budapest-Kelenföld station. Then we walk to Kelenföld and catch a bus that will get us into Venice that evening (feel free to stop off along the way) and then a short, high-speed train into Padua. Walk along to Via Dell'Arco, where the Padua Rabbinic Academy formerly stood.



Shadal (Shmuel David Luzzato) was born in Trieste in 1800 and demonstrated a great intellectual aptitude from a young age. By the age of 13 he had written a book on Hebrew grammar and undertook the study of ancient and modern languages. At the age of 26 he composed a literary work depicting a dispute regarding the authenticity of the Zohar and Kabbalistic doctrines (more on this later). At this younger stage in his life, Shadal was convinced of the natural integration of Torah and wisdom, writing 'may God place me among those who expound wisdom by the light of the Torah, and those who expound Torah by the light of wisdom.' However, as he got older, he adopted the opposing view; that Judaism and 'Greek' (=worldly) wisdom were ultimately incompatible. In this vein, he criticised earlier philosophers, especially Rambam, who viewed the goal of Judaism to be the achievement of intellectual goals. Instead, Shadal (drawing on his own tragic life which we don't have time to go into) believed that Judaism intended to show, above all, an ethical way of life.



like Ibn Ezra, Radak and Abrabanel who favoured more philosophical interpretations; as such, Shadal viewed his own commentary as striving to find the *peshat* of the text.

Shadal straddled the two worlds of the increasingly academic study of Judaism (*Wissenschaft des Judentums*) and the traditional Jewish approach, and this is evident in *HaMishTadel*. For example, perhaps most surprisingly, Shadal is willing to accept, albeit rarely, textual emendations to the books of *Nakh* (but not Torah). He explains that it is impossible that all the books were passed down, copier to copyist, without error, and when the sense of the text requires it, he may suggest textual alterations. By way of example, in Yechezkel 3:12, the verse reads:

וְהִשָּׁאֲנִי רוּחַ וְאִשְׁמַע אַחֲרַי קוֹל רֶעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד־
הַיְהוָה מִמְּקוֹמוֹ

The typical translations read along the lines of 'And a wind lifted me, and I heard behind me a great, roaring sound, [saying:] Blessed is the glory of Hashem from its place!' This translation implies that the 'great roaring sound' is speech, declaring the final clause of the verse. However, Shadal rejects this possibility, as '[the description] "great roaring sound" does not fit... a speaking voice,' and 'we do not find anywhere else that the *Chayyot* can speak.' He therefore amends a single letter, so that the phrase now reads:

בְּרוּם כְּבוֹד־הַיְהוָה מִמְּקוֹמוֹ

One of the key tenets of Shadal's religious philosophy was the exoteric nature of the Torah. He believed that, fundamentally, the Torah's message should be clear for all to see, regardless of 'spiritual level'. This is one of the arguments he raised in his dispute against *Kabbala*; since *Kabbala* relies on the 'special teaching' from one who has themselves been taught, and in treating the Torah's text as a secret code covering up deeper truths, the national text of the Jewish people is taken away from the people and given over into the hands of a select few.

Shadal also wrote a commentary on *Tanakh* (called *HaMishTadel*, a pun on his name), which was greatly expanded by his students after he died. Shadal criticised both the commentaries of those like Rashi, who veered from the *peshat* (literal meaning of the text) in favour of more Midrashic interpretations, and those

The translation is thus 'And I heard behind me a great, roaring sound as the glory of Hashem ascended from its place.' Little did Shadal know that, in fact, in the original Paleo-Hebrew script, the letters *kaf* and *mem* are incredibly similar, and consequently this re-lettering and explanation of the verse has been accepted by many in modern academic circles as well.

WHAT'S GOING ON?

- Calling all bogrim and sixth formers: join us this Tuesday night for **soup in the sukkah**, hosted by our new shlichim!

- **Lishmah**, our **women's beit midrash programme**, is restarting this Wednesday, 12th October!

- Bogrim are invited to **Simchat Torah** celebrations in **Manchester**!

- Svivot **sukkah crawls** are just around the corner! Sign up at bauk.org/sukkah-crawl

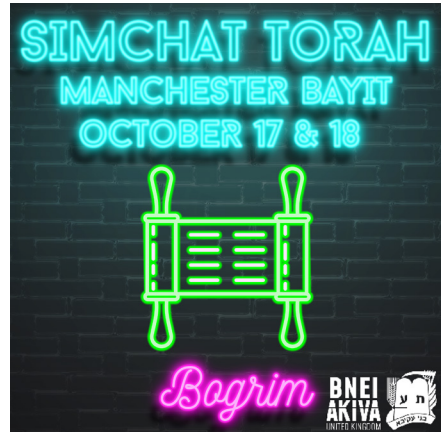
- **Winter Machane** applicataions are now open! To sign up and for more information, visit **bauk.**

org/camps.

- **Winter Machane tafkidim** applications are now open! For junior tafkidim, visit bauk.org/junior-tafkid, for senior tafkidim, visit bauk.org/senior-tafkid

- A **cocktail evening** for **Manchester and Leeds Bnei Akiva parents** will be taking place on 29th October!

- To find out **more information** about any of these events, please contact us via **email** or on our **website**, bauk.org.



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RIES PLEASE CONTACT BEN AT CHINUCH@BAUK.ORG